

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. III.

AUGUST AND SEPTEMBER, 1899.

No. 8 and 9.



Catalina Island, near Los Angeles, Cal.

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HOME MISSION ECHOES.

The Outlook.	JANUARY.
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	APRIL.
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This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young, and useful to all, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. J. A. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People."

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Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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AUGUST and SEPTEMBER, 1899

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.

Vol. III.

AUGUST AND SEPTEMBER, 1899.

Nos. 8 and 9.

The Woman's American Baptist Home Mission Society.

Editorial.

THE vacation season is now upon us. Many of the busy workers in our Mission Circles are planning to leave their homes for the seashore or mountains, some for the entire summer, others for a brief period. Already the shutters of many of the houses in our large cities and towns are closed, and tired mothers and "Precious Jewels" are seeking rest and change away from their homes.

We are glad that so many are able to secure the quiet and freshness of the country after the rush and activity of the winter months. Let us not forget our Home Mission work, however. Several years ago, at the close of the June missionary meeting, in one of our city churches, a few ladies were talking over the year's work. The women had labored faithfully and successfully, and now they had come to the closing meeting of the year. No more missionary meetings until October. One of the earnest workers turned to her pastor's wife and said, "Aren't you glad the season is over?" The remark was a strange one as applied to Christian work; but upon reflection, we wonder if that woman did not express the real feelings of many Christian workers?

Is it not a fact that too many place their religious obligations upon the same plane as their social and business duties? Ten months of hard work for Christ, and then two months of entire freedom from Christian obligations. Home Missions, Foreign Missions, church work, personal work for the impenitent, all laid aside, and for two months we are free. "The season is over." We believe that the vacation is needed by every one in these days of intense religious activity, but whether at home or abroad, there is work for every disciple in some part of the vineyard.

Let us remember in our prayers the workers in the West and in Alaska and Mexico, for whom the season lasts from September until September. In many boarding-houses and hotels we can call attention to ECHOES and our "Literature." We can speak of our "Paper Missions" and "Precious Jewels," and in quiet ways enlist the sympathy of the uninterested.

We would ask for special prayer during the summer, for our State and Associational workers. Few realize

how faithfully and effectively these devoted women are laboring. Some of our associations are without directors. Ask especially that the Lord of the harvest may find laborers for these associations. If the Christian women, connected with our churches, as they seek rest these summer months, would bear upon their hearts the various phases of our mission work, and conscientiously devote a half hour each day in prayer, for the workers, we believe the autumn and winter would show increased interest and increased gifts. How many are asking each day that the Lord's money may be sent into our treasury to do His work? As soldiers of the King, let us remember we have not yet received our discharge papers. We have voluntarily enlisted in a life service, the enemy never has a vacation. While we are seeking change and needful rest, let us not think that "the season is over," but let us plead with God to defeat the enemy through our prayers and gifts.

REV. H. L. MOREHOUSE, D.D., who has charge of the Home Mission Society's Department of ECHOES, has received a vacation of four months, after faithful service for the Society for twenty years. He will visit Hawaii and perhaps Alaska. We feel sure that much benefit to the Society will result from such an extended trip.

Take Notice.

WILL subscribers of ECHOES please remember that the August and September issue is combined in one, and *not* send to headquarters for the September number? Time, postage, and patience will be saved by heeding this suggestion.

To count no cost in time or will,
Simply to try my place to fill;
To do because the act is right;
To live as living in His sight;
To try each day His will to know;
To tread the way His will may show;
To regulate each plan I make,
Each hope I build, each hope I break;
To please the heart which pleases me
Through daily tireless ministry;
To live for Him who gave me life;
To strive for Him who suffered strife
And sacrifice, through death, for me—
Let this my joy, my portion, be.

—George W. Klingbe.

Our Publications.



ONE great factor in successful missionary work is missionary intelligence. We must know all we can of the various fields of our work. Our publications give us this knowledge, and are a necessity to a missionary worker. They not only give us information, but also encourage us and offer many suggestions. We may from them form interesting programs on the different branches of our work.

But you say you wish a prepared program. "A prepared program is so helpful." Yes—but is it not too helpful? What we plan ourselves, what we work for, is of more value and help to us. Send, then, for the leaflets, and arrange your own program. We have a list of our publications before us. The first one is designed for our Sunday schools. A concert exercise on Alaska. It has been successfully used and we can recommend it. Then follow 20 publications on Alaska, giving a thorough knowledge of the country and of missionary work up to date, with the last leaflet of Mr. Coe, urging the great need of work in Alaska.

Eleven leaflets upon the Freedman and eight upon the Indians suggest a good program upon either subject. Our new possessions are brought to our attention by four leaflets on Cuba and Porto Rico.

For leaflets upon the Mormons we have "A Sketch of Mormonism," "Its Political and Present Aspects," and "Their Methods." These with eight other publications on the same subject thoroughly impress you that the "Mormon Octopus" is stretching its arms over our country to our national headquarters.

Mexicans, Chinese, and "The Strangers within Our Gate" are brought to you by the various leaflets upon these subjects.

Suggestive leaflets for circles—Home Mission Studies for Bands, Studies for Juniors and Young People's Societies, and Ways and Methods of Giving—are on our list. Interesting missionary stories give us some knowledge of the trials of a missionary's life. We quote one, "Through the Darkness." Any one of the number will prove helpful in a missionary meeting.

Mrs. Genung's "Evenings with Missions" are always helpful and always in demand. Each contains a program and material for a meeting. "A Call for Help" is a nice exercise for young people. Mrs. Peckham's carefully prepared study, "A Plea from our Mission Fields," presents all phases of our work and offers an interesting and instructive entertainment in Home Missions. The price of the exercise is ten cents, and costumes used in connection with it can be had for the cost of the express.

Our Precious Jewels' Certificates are gaining in favor, and we believe our Precious Jewel Record for Sunday schools would be equally acceptable if a little better known.

Our "Annual Report" will give you a record of the year's work, and the "Historical Sketch of the Society," of the work from its organization in 1877.

Home Mission Echoes.

Be sure and subscribe for the HOME MISSION ECHOES. We can safely say no other paper gives you so much information at so little cost. You are kept in touch not only with the Woman's Work but with that of the Parent Society and thus have a knowledge of the length and breadth of Home Mission work. Many a pastor has testified to help received from it in securing a good missionary meeting. Help us to secure more subscribers. Speak to your friends about it. Give them a copy of it. Send for sample papers and use them to increase its circulation.

Let me call your attention to the offers made to secure new subscribers.

1. A FINE GROUP PICTURE, suitable for framing, of prominent Home Mission teachers, will be given to every subscriber for the year 1899, either in clubs or singly, on receipt of subscription.

2. A LARGE WALL MAP of the United States and the World, 5 feet 6 inches by 3 feet 9 inches, will be given to every Church, Sunday School, Circle, and Band, having at the present time not less than twelve or more than twenty-five subscribers, who will double their present number. Also to any Church, Sunday School, Circle, or Band sending a list of fifty subscribers and over.

ANY CHURCH, not now taking the ECHOES, which shall send a club of twelve shall be entitled to the map. See December '98 ECHOES for further information.

Envelopes.

If you desire to make monthly contributions to our work, we have envelopes that can be thus used, or we have those which can be used for quarterly collections. The Alaska envelope, for Sunday Schools, has found favor in many schools.

Mite Boxes.

We have six kinds of mite boxes: the flag, the star, the red, white, and blue square box, the red, white, and blue oblong box, and the bell box for the little ones.

If, when sending for mite boxes, our friends would specify the kind wanted, it would save us much perplexity.

An order often comes, "Send me immediately 50 mite boxes." We are at a loss to know what to do, and wish we were mind readers that we might know the wish of the donor. Occasionally an order comes like the following: "Please send at once for earnest, honest use in Home Mission work, 24 of the oblong flag boxes." We rejoice at its clearness, and say that if the postage had been added it would have been a perfect order.

To whom shall you send?

Mrs. James McWhinnie has charge of the publications, and all orders (except for ECHOES) should be sent directly to her. Also all orders for envelopes and boxes. Send, then, for our list of publications, study it carefully, and be sure and note not only the leaflet but the cost of the same, always remembering that postage should be added, and that you must send for these to

MRS. JAMES MCWHINNIE.

Kiowas at Saddle Mountain.

THE following letter from Miss Belle Crawford, Missionary to the Blanket Indians at Saddle Mountain, tells of the death of Ga ye lay dir, the sick man whom we met at the Rainy Mountain Camp last autumn.

Saturday, Jan. 8th, very early in the morning I was sent for to go and see Ga ye lay dir. He was the poor sick man who wanted to give fifty cents to Jesus last summer, but was afraid to trust the Society with it. Last autumn he was so anxious to be baptized that he started for the camp meeting many days ahead of time, in order to make short trips and be there the first day. We had told him several times that he could not be baptized unless he gave up one of his wives, but his heart clung to the hope that somehow

at last it might be accomplished. Mrs.

Reynolds, Mr. Dyke,

Lucius (the interpreter,

and I went to his

place and explained

very carefully to him

that if he really loved

Jesus, and had given

up his heart, he was

already saved. We

told him he was too

sick to go into the

water, and if, he was

well, he could not be

baptized while he had

two wives. A few

weeks after this camp

meeting, the wagon

drove slowly into our

camp. He was dying

now, and wished to

be buried the Jesus

way. He said he had

forgotten about baptism and his two wives, and was only thinking of Jesus.

For several days we carried him food, and up to the very last he said Jesus was with him, watching him, and he was not afraid to die.

Sunday morning the end came, and, though we were glad to know his sufferings were ended, it was pitiful to witness the agony of his wife. She moaned 'I loved him! I loved him! My husband is dead! My heart burns me! I am poor, poor, poor! The other woman loved him not.' Then lifting the lifeless hand to her lips, she kissed it passionately, and slipped her arms about his neck.

The rude coffin was then brought in and the body placed in it amid folds of brilliant red. Miss McLean then nailed it down, and in less than two hours, we stood by the open grave. It was a bitter cold morning, and as the grave was so small we had to wait until it was enlarged. His wife sat sobbing upon the ground, wrapped in her blanket, but the 'other woman' worked with the rest. We shivered with the cold, and after a few words of prayer and sympathy we went back to the house, and, before breakfast was over,

the people began to assemble for service, and some souls at that service professed Christ."

BELLE CRAWFORD.

Articles of Mormon Faith.

6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

Think of it. This same Lord and Saviour, Jesus Christ, ordained Joseph Smith and Oliver Cowdery Apostles by Peter, James, and John.

His servants Joseph and Oliver having received this



STATUE OF BRIGHAM YOUNG. SALT LAKE CITY.

Apostleship, confirmed it upon twelve brethren of the Church, and those brethren have conferred it upon us, who are in the stand to-day; thus some of us have received this holy Apostleship but the fourth in succession from Jesus Christ.—Elder F. D. Richards, Conference, Oct. 5, 1897.

Speaking of the ministry of the general Christian Church, Mormon Doctrine, p. 21, calls it, "A spurious priesthood, destitute of divine authority, divine inspiration, and divine power, set up by ambitious and designing men, base counterfeit of the true and heavenly coin. Such persons are false teachers, and the wrath of God is kindled against them.—Catechism, page 44."

(See Ephesians 4: 11-16; Matt. 28: 18-20; Acts 8:4.)

"MORMONISM is an ecclesiastical despotism, the priesthood of which claims the right to control in all things religious, social, industrial, and political, and the sooner the churches and citizens wake up to the advancing power of Mormonism and its purposes of propagandism the better for the nation. The organization of the Mormon Church surpasses in compactness, in its adaptation to be controlled by one man, any organization that history records."

Kadiak Baptist Orphanage.

WOOD ISLAND, KADIAC, ALASKA, May 22, 1899.

Dear Friends:

I flatter myself, that there are a goodly number who would be pleased to hear from the Orphanage, and to know that we have arrived home in safety; hence, this circular letter.

After starting for Alaska, we stopped over Sunday, April 16, at San Francisco, where an appointment had been made for an Alaskan talk in the Hamilton Square Baptist Church. Monday morning I visited the ministers' conference, and was urged to remain for the Anniversaries, but we felt we could not tarry.

Sunday, April 23, was spent in and near Portland. An address was made at the Oregon City Baptist Church in the morning, and at the Immanuel Church in the evening.



A NATIVE HOME ON WOOD ISLAND.

Tuesday morning, we took the S.S. *Orizaba*, at Seattle, and after a pleasant and uneventful voyage reached Juneau Saturday night. Sunday afternoon we embarked on S.S. *Dora*, the stanch vessel of the Alaska Commercial Company, and throughout the voyage received every kindness and courtesy possible, from captain and crew.

Monday we touched at Sitka, Tuesday at Yakutat, Wednesday at Kayak, Thursday at Orca, in Prince William's Sound, and Friday, May 5, reached Wood Island, after a voyage so pleasant that the most susceptible were seasick but little.

We found all the mission family well, the children having grown a great deal during our seven months' absence.

Mrs. M. G. Campbell, of Oakland, California, formerly of Rochester, N.Y., accompanied us on all the voyage, coming as housekeeper at the mission. Mr. and Mrs. G. A. Hill, who were in charge during our absence, had resigned because of illness of Mrs. Hill during the winter, and had left the work.

We are now arranging rooms for our own use in the Orphanage building, and, when they are completed, we will convert our cottage into a boys' dormitory. We have now

twenty-seven children, and several more that we learn are coming.

We are contemplating a monthly circular letter for all who are willing to send 10 cents, to help pay postage, etc., for a year. One mail a month, November to March, inclusive, and three a month, the rest of the year is the present mail arrangement. This is much appreciated by all residents.

The natives are away hunting sea otter again from schooners. Last year, they were permitted to hunt from shore only, and caught next to nothing. In fact, it has been two years or more since they made much of a catch.

Our lamps for the chapel, furnished by the First and Bunker Hill churches of Charlestown, have arrived, and will be useful and ornamental. We shall confidently hope for the full number of iron beds next fall.

With pleasant remembrances of our vacation and of the many friends met, and with kind regards to all, I am

Sincerely yours,

CURTIS P. COE, *Supt.*

Alaska.

A BRIEF review of the Alaska mission may help us to understand its present needs.

In the ninth annual report of our Society (1893-96) we find the following:

"During the year our Society has had the privilege of sending a missionary to Alaska, the first under appointment by any Baptist Missionary Society, Mrs. Ida Roscoe at St. Paul."

Kadiak Island.

For two years Mrs. Roscoe

did missionary work among the natives at Kadiak. Two years more Mrs. Faodorf was in the employ of our Society working at Karluk on the western side of Kadiak Island.

July 3, 1893, the Orphanage was opened on Wood Island. Since that time the work has been steadily carried on. We have had a number of changes in our teachers, which has necessitated large travelling expenses. We have enlarged our grounds, kept our buildings in order, kept them well insured, farming utensils have been bought, a cow and horse purchased. A chapel has been built and services sustained. The record of the six years is a good one in its equipment for the work, and proves that our Alaska mission is a living plant, and, if cared for faithfully, will in God's own time, bring forth fruit in its season. The church, though small in numbers, is decidedly a missionary church. The last mail brought to our Society thirty-six dollars for the general work and nineteen for Foreign Missions, from the First Baptist Church, Wood Island, Alaska.

Many of the children have found Jesus their Saviour, and their influence is felt outside of the Home.

While in New England, Mr. Coe spoke very earnestly of the need of a separate building for the boys and girls, and

urged the putting up of a boys' dormitory. This could be done for one thousand dollars. At present that amount has not been raised.

To meet the need Mr. Coe has given up his own cottage home to the boys and returned with his family to the Orphanage. This means sacrifice on his part. Let us early grant his request for iron beds for this cottage dormitory. Two have been already furnished.

It now requires \$5,000 annually for the support of the mission. Since the Orphanage was established we have never received that amount. The nearest approach to it was in 1895-96 when our receipts were \$3,879.29. This last year we were compelled to draw from the General Treasury to meet our bills. That we may avoid this we ask for more help in our Alaska Mission, especially from our Sunday schools. We would make this mission their care. Of the one thousand Sunday schools in New England but two hundred and twenty-seven last year, contributed to this work.

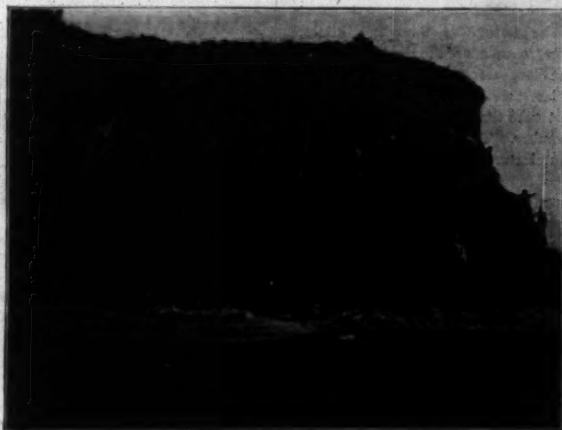
We earnestly ask help in securing the interest and aid of the Sunday schools so that we may be able to meet the regular expense, and the increasing needs of the work. We cannot reduce expenses, unless we turn the girls away and say we can no longer care for them, or else send the boys away and say we will care for girls only. But we can do neither for we cannot dim the only light in that long stretch of country 1,100 miles, we must use every effort to make it clearer and brighter.

They tell us that in Norway when a traveller buys a ticket for a stage ride, he is asked whether he wants to buy a first, second, or third class ticket. If he thinks he will economize and buy a third, he is surprised to find himself, with those who have paid for first and second. The distinction in tickets is apparent to him when the stage approaches a high and rough hill; the driver opens the door of the coach, saying, "First class passengers keep their seats, second class get out and walk, third class passengers get out and push." We want such help now, for many an up grade calls for vigorous pushing. We have come to an up grade in our Alaska Mission. It needs pushing. Call your superintendent's attention to it, remind him of it occasionally, solicit the cooperation of some teacher in the school, or of some child, for oftentimes it is "a little child that leads them."

This appeal is *not* intended for the schools that are already giving to this work. We gratefully acknowledge their gifts, and ask only that they may make theirs an annual gift, as many have done. We ask not for more money from Sunday schools already giving, but gifts from Sunday schools which have never given. Help us to secure their interest, and, with their help, we believe the required amount could be easily raised. Will you do this, and will you pray for God's blessing upon all our efforts? Such help and prayer will lift every load, and carry us over every up grade in mission work. — Mc. W.

A True Story.

BISHOP VINCENT tells this story: "When President McKinley issued his first call for volunteers, at the beginning of this war to rescue Cuba from her oppressor, there came a quick response from the heart of a young man, a native of the State of Ohio. He was a typical American youth, manly and honorable and a reverent boy, for he had been brought up in a Christian home. He was a graduate of Yale College, general and talented, with high hopes for a bright career. He found a place among the Rough Riders. You are well acquainted with the movements of this regiment. The camp life and march, ocean voyage, perilous landing, courageous assault, bold men and daring, and the delights of a soldier's life he pictured with vivid, poetic words in his journal. He described his first battle which he passed through unharmed. Friday, July 1st, wrote his last record, for on that day he was fatally wounded, and after one week of pain, through which he was tenderly nursed by one of the Red Cross women, he slept to awake on the other shore. In a postal which he wrote to his mother, he said: 'It is a good cause. God leads us.' To our young people, who desire to help in this Home Mission work, let me say, take this thought with you: 'This is a good cause. God leads us.'"



NATURAL CAVE, WOOD ISLAND.

"God keep us through the common days —
The level stretches, white with dust,
When thought is tired and hands are raised
Their burdens feebly, since they last —
In days of slowly fretting care;
Then most we need the strength of prayer."

The Thank-offering of Fairtown.



HERE is a sudden and urgent need for an increased appropriation," wrote the general secretary of the Woman's Board of Missions; "can you not double your thank-offering this year?"

Mrs. Ayres, president of the society of Fairtown, read the appeal with a sigh. Winter sunshine flooded the cheery room, parlor and library in one, that busy Monday morning. Evidences of a refined and cultured personality were in all its appointments, though the only expensive article of furniture was the fine piano, vibrating yet from the touch of skillful fingers.

"How can a greater effort be made?" she thought, a little wearily, as she left the room, to take up the work waiting for her busy hands, and recalled, meantime, the earnest appeal she had made at the last meeting. "Yes," she soliloquized regretfully, "I must take time somehow, and send a personal note to every member. Twenty-five letters, and the days are so full. That lecture and social afternoon must be given up."

The president of Fairtown society had a genius for figures. With a moderate income, by her careful, intelligent management, she made home a cozy nest of comfort for her scholarly husband and their children. Brimful of executive ability, she marshalled her forces for success. She knew the exact condition of the treasury, and supposed she knew the resources from which she might draw. With characteristic force she bent her energies to the task of doubling the amount of last year's thank-offering. By Friday evening personal notes had been delivered to each of the twenty-five members.

They ran after this fashion:

"My dear friend:

"Money is the great need of the hour. I never longed for wealth as I do now. An urgent appeal has come from the secretary of the Woman's Board of Missions for an increased thank-offering. Let us double our contribution, by great personal sacrifice, if necessary. With an earnest prayer for God's blessing on our effort, Your sister, FRANCES AYRES."

The last note despatched she turned for an hour of needed rest to her favorite corner, at the sunset window of the dainty parlor, her well-worn Bible in her hand. With a sudden flash of illumination she read words long familiar, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Over and over the sweet, imperative command she went, and a voice whispered:

"You have done with your might what your hands found to do. How about the loving?"

"I love my Lord and his work," she said faintly.

"Yes, truly and earnestly," came the answer, "but with your might? Are you willing to pour out your heart in more than the abandonment of loving, to give the treasures

of your home and friendship that all such possibilities in you may be laid at his feet, a joyful thank-offering? You have longed for wealth in this emergency, and not for selfish purposes. God knows the latent power of your heart. You do not, and now he asks the priceless gift of the might of your love."

"O Christ!" The strong, sweet face was buried in her hands. The hush of the quiet room was broken now and then by a long, quivering breath. "If means so much, Help me to love with my might."

The clock on the mantel ticked the minutes away; the half-hour, the hour. A shining face was lifted. "With my might," she said softly and left the room.

Days sped rapidly away, full of joyful service. With them came a sense of possession. She was growing rich. The Sabbath message of her pastor fell upon a responsive heart, "He became poor that ye — might be rich." The great truth thrilled and enlightened her, and with resources infinitely multiplied she left the church, unspoken praises keeping time with the throbbing chords of the organ. Monday's mail brought a letter from a dear old friend. How strangely the words fitted: "The only real wealth in the world is love, and that never fails, divine or human." She felt as if she owned all creation.

Again each member of the missionary society received a message from her president, which read something like this:

"Beloved, I was mistaken. Money is *not* the greatest need of the hour. Mine eyes have seen the glory of the coming of the Lord. He came in love, he comes through love to-day. Please read Deut. 6: 5, emphasizing the last word. Let us give, as our richest, thank-offering, the might of our love. Will you join me in earnest prayer, and come still praying to our meeting Friday night? Rejoicing as never before in our privilege,

"Your sister,

FRANCES AYRES."

An earnest group of women was gathered in the well-lighted parlor, every one of the twenty-five being present — an unheard-of occurrence. Their faces were full of eager interest. The president's appeal had taken hold of them with strange power. She had labored not alone. The low buzz of conversion ceased as Mrs. Ayres took the chair. Lovely as her life had been, a new atmosphere seemed to surround her. A look of exaltation was on her face.

The routine business of the hour was speedily despatched, and an expectant hush fell on the circle. In a few simple words she told them of her new experience. "My sisters," she added, "what seemed to me a sacrifice a month ago, is to-day a joyful privilege. Oh, how rich we are! Now, out of our boundless wealth, let us offer thanks." She rose to her feet and lifted her glowing face. "O Love divine," she prays with thrilling voice, "having thee we possess all things, and all we have is thine. We give thee again thine own."

"Take my silver and my gold,
Not a mite would I withhold.
Take my love, my Lord, I pour
At thy feet its treasure store!"

Without a word the treasurer rose, a basket with a loose cover in her hand. Silently she passed around the circle

Under the cover slipped hands white and soft, hands thin and worn; some winning bread by the needle's toil, others trembling with age, hard and knotted by years of unselfish service; an artist's hand that held the touch of genius, and the slender hand of a musician, fit to strike the chords of an angel's song. They held treasures of silver and gold, and no one knew what another gave. A vivid sense of an unseen Presence held their hearts. At length one clear, sweet voice, tremulous with joy, broke the stillness. A chorus swelled the triumphant song:

"Oh, for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Saviour's praises speak."

The treasurer of the Woman's Board of Missions, in her office far away, opened wide her astonished eyes. "Now God be praised," she said, "the thank-offering from Fairtown is doubled twice over. The appropriation can be met." And out to women sitting in the midnight darkness of idolatry went a consecrated woman to preach the glad tidings. They turned their weary hearts to the Light, "and many believed on the Lord of such as should be saved."—*Julia Redford Tomkinson, in Woman's Missionary Friend.*

Extract from Miss Mill's Letter.

RIDAY morning I awoke to find it raining hard. It did not trouble me. I felt sure the weather would be all right for people to come.

The rain stopped in good season, and it was all the better for the shower. At nine o'clock we had the children's hour, and I gave them a talk on Alaska. Many of the grown people were present. At half past ten, our regular session opened.

I led the devotional service. My response to the address of welcome was so much appreciated that I was requested to have it printed, so it will appear in the report of the meeting. The Editor of the Poultney Journal offered to give this report the best place in his paper. The papers were all excellent, and Mrs. Dawes's address was very good.

The Poultney people were just as nice and cordial. They provided bountifully for the refreshment of the people. The choir was there both morning and afternoon, and helped make the day interesting. Some of the Sunday school girls sang two pieces. The whole meeting was a feast of good things. How many I heard say, "This is such a blessed meeting." When I announced that the meeting next year would be at West Bennington, Mr. Swart got up and asked if we could not have two meetings, one for Bennington County and one for Rutland County. He felt we could not get along without the meeting in this part, and others felt the same, so I think we shall have two meetings next spring. We are invited to Middletown.

Sometimes I wonder if I can keep pace with the growing

work. There were 13 churches of the Shattbury Association represented. There were 75 from our Poultney village to eat dinner. Five of our ministers came. There were about 150 in all present.

Mr. Bixby, one of the deacons of the Poultney church, said that our Basket-meeting had grown to such vast proportion that it had outgrown its name. It was no longer a pocket edition, but a University edition, and should have a name to correspond. He said a great deal had been said about the coming woman, but now the question ought to be about the coming man. He said to the brethren, "We shall have to get up our muscle or the work will leave us clear out of sight."

Our collection was \$12, more than three times as much as we ever had before at our meetings.

Pittsford, Vt.

Quiet Ways Are Best.

WHAT'S the use of worrying.

Of hurrying

And scurrying,

Everybody flurrying,

And breaking up their rest?

When every one is teaching us,

Preaching and beseeching us,

To settle down and end the fuss,

For quiet ways are best.

The rain that trickles down in showers

A blessing brings to thirsty flowers

Sweet fragrance from each brimming cup

The gentle zephyrs gather up

There's ruin in the tempest's path

There's ruin in a voice of wrath

And they alone are best

Who early learn to dominate

Themselves, their violence abate,

And prove, by their serene estate,

That quiet ways are best.

Nothing's gained by worrying.

By hurrying

And scurrying;

With fretting and with flurrying

The temper's often lost;

And in pursuit of some small prize

We rush ahead and are not wise

And find the unwanted exercise

A fearful price has cost.

'Tis better far to join the throng

That do their duty right along;

Reluctant they to raise a fuss,

Or make themselves ridiculous.

Calm and serene in heart and nose,

Their strength is always in repose.

And nobly stands each test;

And every day and all about,

By scenes within and scenes without,

We can discern, with ne'er a doubt,

That quiet ways are best.

— *The Christian Commonwealth*



American Baptist Home Mission Society.

Anniversary Echoes.



OLDING the Baptist Anniversaries on the Pacific Coast was regarded by a great many people as a perilous experiment. The distance across the continent is so great, the expense of travel so heavy, that it was feared that the attendance of Eastern delegates would be very small, and that the meetings would be a disappointment. All these fears have been swept away by a record of one of the most inspiring series of meetings ever held by the Baptists anywhere. More than 300 people crossed the continent in the Trans-Continental train, and were amply rewarded for the time and expense involved by the good fellowship en route, the hearty greetings of the brethren wherever they stopped, the magnificence of the scenery, and the interest of the meetings.

FROM the first session until the last, almost without exception, the large First Baptist meeting-house in San Francisco was full, oftentimes to overflowing, with a body of attentive listeners. In all the Anniversaries he has attended the writer has never known a series of meetings where the interest was better sustained, or where the exercises on the whole were of a higher order.

THE Anniversaries this year were nominally held in San Francisco, but really they extended far and wide throughout the West; at Omaha, Denver, Colorado Springs, Riverside, Pasadena, Los Angeles, and far to the south in San Diego, at Sacramento, Portland, Seattle, Tacoma, Spokane, Helena, and at Minneapolis meetings were held, addresses were delivered, and thus the spirit of the Anniversaries was widely diffused. It is safe to say that never before has there been such a quickening and uplifting of the denominational life in the West.

WHAT is the West? is a question that many of those who attended the Anniversaries this year will be far better able to answer now than before they took the journey. When the American Baptist Home Mission Society was organized in 1832, Ohio and Indiana were far western States, Michigan and Wisconsin were on the frontier. Baptists were few and far between in all that vast region of the country stretching from the Ohio River to the Pacific Ocean. Behold what a change in denominational life has been wrought! largely through the agency of the Home Mission Society in

the last sixty-seven years. Now there are in the States comprised within the sphere of missionary operations carried on by the Home Mission Society more than 6,000 churches, with over 500,000 members, and a church property worth \$18,000,000. The contributions of these churches for all purposes during the year 1899 were only a little less than \$3,000,000. They gave for foreign missions alone more than \$100,000. Surely it may not be too much to say that Home Missions are a fruitful source of denominational life and strength.

ONE of the strongest impressions made upon the attendants upon the Anniversaries was necessarily the extent of the present missionary field, and the urgency of efficient missionary work. What has been done during the last half century can be duplicated in the next half century, if the work is prosecuted with vigor and intelligence.

No one could listen to the eloquent pleas made by General Missionaries Douglass, Whitaker, Parker, Randall, and Allyn, each pleading with facts and figures for his own special field, without being profoundly impressed with the magnitude of the missionary work yet to be done in California, Oregon, Washington, and other Western States.

It was a memorable day for the First Baptist Church in Seattle, Wash., when they dedicated their new house of worship, which they have been enabled to build by the timely aid of the Home Mission Society. Pastors Barnes, McElwain, and Francis, and Secretaries Morgan and Seymour were glad participants in the exercises.

A NEW and brighter day it is to be hoped dawned on the Baptist Church in Spokane, Wash., when, after most enjoyable exercises, participated in by Drs. Mabie, Rowland, Seymour, and Brethren Fuller, Thresher, and others, Secretary Morgan laid the corner-stone of the new chapel of the First Baptist Church which is now in process of erection.

THE delegates from the East, who had never before been so far West, returned with the horizon of their conception of Home Missions greatly enlarged. It was an object-lesson of great value to them, and hereafter, when Home Missions shall be the topic of discussion, the range of vision will include a variety and importance of work never before dreamed of; if the country west of the Rockies had been foreign territory, it could not more have impressed them with the necessity and the opportunity of obedience to the great Commission.

Our Literature.



It is the aim of the American Baptist Home Mission Society to keep the friends of Home Missions thoroughly informed regarding every phase of its extended work.

The Annual Report.

The Executive Board presents every year at the annual meeting of the Society a full, detailed report of the year's operations. This usually makes a pamphlet of about 240 pages. It contains the minutes of the annual meeting; a general review of each of the great departments of the Society's work—financial, missionary, church erection, and education; reports from each of the District Secretaries; of the Superintendents of Missions; of each General Missionary; reports from the Field Secretary and the Superintendent of Education. It contains, besides, a detailed report of the receipts and expenditures; a list of all the various funds belonging to the Society; a statement of the legacies received during the year, and various statistical tables. Nothing is omitted from it which it is thought will be of interest and help to those desiring accurate, detailed information regarding the Society's operations. The report is furnished gratuitously to any person who desires a copy of it, who will take the trouble to write to the Corresponding Secretary asking for it.

The pastor of one of the large interior churches recently wrote that when he had occasion to prepare himself to preach a sermon on Home Missions he sat down and read the annual report through, and was profoundly impressed with the extent, the magnitude, the importance, and the urgency of Home Missions. He had no lack of material for an impressive sermon.

The Jubilee Volume.

In 1883, on the conclusion of the first fifty years of the history of the Society, it issued a Jubilee Volume, prepared by the then Corresponding Secretary, Dr. H. L. Morehouse. This volume contains a comprehensive history of the Society from its beginning through the entire fifty years; it has also the full report of the great jubilee meeting held in 1882 in the city of New York. The volume is amply illustrated. It has more than 600 pages, and is sent on application, postage paid, to any one desiring it, for the sum of \$1.00.

The Home Mission Monthly.

The Society issues a monthly magazine, which is now in its twenty-first year. It contains fresh reports from missionaries in the various parts of the field, and carefully prepared papers on important Home Mission topics. It is profusely illustrated. One notable feature of the magazine is the issue of special numbers devoted to some one phase of Home Mission work. During this year separate numbers have been devoted to individual States, such as Washington, Oregon, California, and Iowa, and others are in preparation. The aim of these numbers is to give a comprehensive view, historical and descriptive, of one section, in order that the reader may have an adequate knowledge of that special field. These numbers are prepared with great pains,

and some of the papers are invaluable. Pastors especially will find it much to their advantage to keep the numbers of the *Monthly* on file, and if possible bound, where they can have ready access to them. Each volume contains a copious index, so that it is an easy matter to get information on almost any great Home Mission topic or with reference to any special field of Home Mission work. The price of the *Monthly* is 50 cents a year, with reductions for clubs, and a special price of 25 cents for pastors. The mere mechanical cost of producing it, without considering at all the value of the editorial labor, is considerably in excess of all the receipts from subscriptions and advertising. The aim of the Corresponding Secretary, under whose editorial management it is issued, is to make the magazine absolutely indispensable to all who desire to be well informed regarding Baptist Home Mission matters.

Leaflets.

The Society issues, from time to time, leaflets devoted to some specific topic. These are distributed gratuitously, and will be furnished to any one desiring them, on receipt of a postal card giving name and address. Among the more prominent recent issues of this kind may be mentioned:

- (1) The Manifold Work of the Society, by Dr. H. L. Morehouse, in which is given a very comprehensive sketch of all the Society's varied activities.
- (2) The African in America, by the Corresponding Secretary, which discusses quite fully the status of the vast negro population in this country, outlining the work that has been attempted for them, since the war, by the Society.
- (3) An Historical and Descriptive Sketch (a) of Cuba and (b) of Porto Rico, prepared by Dr. Morehouse.
- (4) Our Work Among the Kiowas, by Dr. N. B. Ralston.
- (5) A Catechism on Mormonism, by Dr. Dwight Spencer.
- (6) Chapel Building in the West, by the late Dr. H. C. Woods.
- (7) Negro Education and the Home Mission Schools, by the Corresponding Secretary.
- (8) The Home Mission Society, What it is, What it has done, What it needs, and How to help it.
- (9) A Catechism on Wills, by the Corresponding Secretary.
- (10) A Condensation of the Annual Report, which gives in very brief compass the essential facts of the larger volume.

The Society also publishes various minor leaflets, to which it is constantly adding, from time to time, as occasion requires. These can be furnished gratuitously in any quantity desired.

Missionary Letters.

Where churches or missionary organizations, Sunday schools or Young People's Societies, desire it, arrangements can be made with missionaries to write letters giving incidents of their missionary life. By this means the givers at home are brought into close touch and delightful fellowship with those who are bearing the burden and heat of the day.

Missionary Literature.

A permanent missionary spirit can be secured, we believe, only as it is based on intelligence. People may give for missions under the influence of a strong appeal to their emotions, but they will not continue to give year by year unless the fires of their missionary enthusiasm are kept well supplied with facts. Emotion is transitory; conviction abides. Sensational appeals awaken temporary interest, but permanent interest in missions must come from knowledge and thought. Men will not continue to give unless they know why they give. The demand, therefore, for missionary literature is every way worthy, and should be supplied.

It is not easy to furnish fresh literature, because from the nature of the case religious work on the missionary field must of necessity partake very largely of the same general characteristics as pastoral or religious work on the home field. Particularly is this true with regard to Home Mission work. The experience of a missionary pastor in Montana does not differ essentially from the labors of a pastor in Vermont. The people of a missionary congregation in Arizona have not much to distinguish them from a like number of people of similar grade of intelligence in Massachusetts. The work of planting a church, organizing a Sunday school, developing a religious community in one part of our vast domain must of necessity strongly resemble the same kind of work in any other part of the United States.

There are, of course, some minor differences, a local coloring, an exceptional experience upon which the missionary can seize and which he can describe, if he has the ability, in such a manner as to awaken interest in his work on the part of those at a distance. But it is impossible for people living in the older sections of the country, who are accustomed to give for Home Missions, to exaggerate the exceptional features which make missionary work differ from religious work at home. If a pastor in New England should attempt to write a letter descriptive of his ordinary labors, with a view to awakening exceptional interest in his work in the minds of strangers living, for instance, in California, he would find his task a difficult one. It is no less difficult for the missionary pastor in California to write a letter that shall stir the hearts of friends in New England.

There is, we fear, sometimes a temptation to exaggerate the results of missionary work; to overdraw the pictures of missionary endeavor, and to dwell upon the exceptional in such manner as to give really an untrue picture of the situation. Evangelists sometimes magnify the incidents of their experience, and present as normal, incidents which are abnormal and exceptional. It really requires a high degree of intelligence, based upon thoughtful, varied Christian experience, to fit one to properly understand missionary literature. Just as we get out of the Bible material helpful for our religious development largely in proportion to the degree of intelligence with which we study its pages, so we get out of missionary literature that which our Christian experience and our intellectual culture prepare us to assimilate.

The West Indies.



THE West Indies comprise two chains of islands, extending southeast from the coast of North America, lying in what may be termed the "American Mediterranean."

These Islands, far from being alike in natural features and economic possibilities, present great extremes. Many are as arid as a Western desert, and others have a most fertile soil. Some are without human inhabitants, others are among the most densely populated portions of the world.

Perhaps no equal area of the world is distributed among the flags of so many nations. Only one island, Santo Domingo, possesses free and independent government. As a result of the recent war, Spain has relinquished her large possessions to the United States. The remainder belong principally to the following nations: Great Britain, France, Holland, and Denmark.

Many of the islets and reefs are beyond the pale of any government. This may be both on account of their general worthlessness to civilization, and because ownership would require responsibility, such as placing lights for the protection of navigation.

The West Indians are practically divisible into three great races, the white, colored and black, modified by Spanish, English, and French civilizations.

Not counting the thousands of uninhabited islets constituting the Florida Keys, the Bahamas, the coral reefs bordering Cuba and in the Western Caribbean, or the five hundred rocky projections of the Grenadines, there are forty inhabited islands in the West Indies, varying in area from less than five square miles to the size of New York State.

These forty islands are principal ones in the following groups: Bahamas, Great Antilles, Virgin Islands, Caribbee Islands, Barbados, and South American Islands. Of these, the Great Antilles, comprising Cuba, Santo Domingo, Jamaica, and Porto Rico are the largest and most important.

Cuba.

Cuba, the most western and largest of the four Great Antilles, is the fairest and most fertile, and fully justifies the title, "Pearl of the Antilles," first given to it by Columbus. Over this island the flag of the United States floated for the first time on New Year's Day, 1899.

INHABITANTS.

When Columbus discovered Cuba in 1492, it was peopled by a docile race of Indians, called the Siboneyes, vaguely estimated at 1,000,000. In 1511, Diego Velasquez overran the island with 300 Spaniards and easily subdued the natives. In about a century after that time, the Indians were almost totally extinct. The immigration to Cuba from Spain, and the introduction of negroes from Africa in large numbers as slaves in the eighteenth century, with an influx of 30,000 people from Jamaica in 1650, have tended to make the Cubans a mixed people.

Physically, the people of Cuba are not, as a rule, very ro-

fast; in stature, small, the average height of the men being five feet five inches. Their physical weakness is due to ignorance; disregard of the laws of hygiene; to unwholesome food, and to excessive labor seven days in the week. They are a race of Sabbath breakers.

MORAL AND RELIGIOUS CONDITIONS.

Their moral condition is the same as in all papal countries, vice, crime and illiteracy being rampant. Impurity of thought, engendered in the confessional and illustrated in the lives of the priests; illegitimacy, due to the excessive charge of the church for marriage bans; social vices, fostered by the government for revenue; lotteries on every hand; bull-fights and cock-fights as a school of cruelty

in keeping with the character of the Spanish people, could not be conducive to good moral conditions among any people.

By the overthrow of Spanish power in Cuba the people have been liberated from a more terrible power—the thralldom of Rome. For years it has been known that the intelligent, thinking men and women of Cuba are not Roman Catholic except in name, and many repudiate even the name, and are drifting into agnosticism and infidelity.

That all the effects of three hundred years' hard schooling will be shaken off at once by the people of Cuba is too much to be expected. They are now, however, and have been for some time past, without much attention from the mother church.

Spanish priests and monks from Cuba, even before war was declared, began landing by hundreds on Mexican soil. Perhaps the memory of the poor creatures, who, abandoned by these craven hirelings, died in multitudes without the slender consolation of priestly absolution, will prepare those that remain for the emissaries of the Good Shepherd.

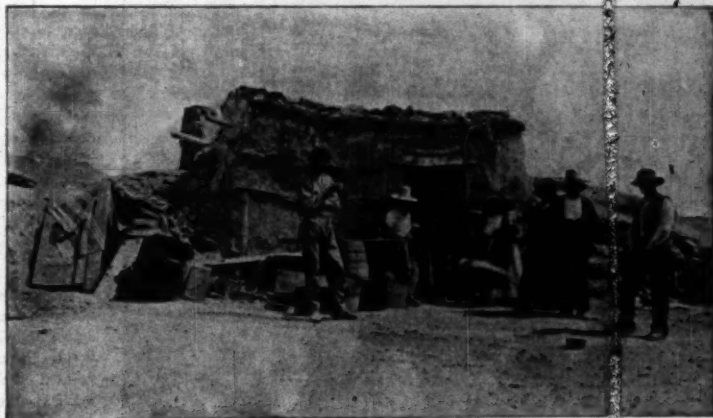
At least, Catholicism will be on the same plane with the other churches, and will be forced, if she holds her own, to offer something more than the mere traditions of past authority and the reflecting glamor of departed glory. A reformation of Catholicism itself is one of the great missions of Christianity. Already the "unchanging" and the "infallible" is beginning to feel the pressure of enlightened opinion. Since the public gaze has been concentrated by the war upon Spain and her dependencies, and her social and moral shortcomings have come before the bar of public judgment, Rome begins to wince.

WORK AND WORKERS.

The Baptists, the Methodist Episcopal Church, South, and the Episcopalians have missions in different parts of Cuba. Good work has also been done by the American Bible Society in distributing the Scriptures and Gospel tracts.

Bishop Candler says, in writing from Havana in November, 1898.

"The American churches must not delay to send evangelizing forces here in great strength. *There can be no sorer need anywhere, nor no riper field.*" We are glad to note that the denominations already at work in Cuba are preparing to enlarge their borders, and that others hope to send missionaries at an early day.



AT HOME TUESDAYS. NEW MEXICO.

Porto Rico.

Porto Rico, which was ceded by Spain to the United States, is the smallest and most eastern of the Great Antilles, and, at the same time, the most productive in proportion to area, and the most densely settled. It is almost as large as the State of Connecticut, and it is notable among the West Indian group for the reason that the whites outnumber the blacks, and that it produces sufficient food stuffs to supply its inhabitants as well as the neighboring islands. The climate is healthful for the tropics. The principal religion of the island is Roman Catholic, but others are tolerated. There is one Protestant church in the City of Ponce, and one in each of a few of the smaller towns.

Jamaica.

Jamaica is a British colony, and, consequently, is better governed, cultivated, and Christianized than any of the Great Antilles, and enables us to see how high a degree of culture may be obtained in the West Indies. The black population outnumbers the white in the proportion of nearly

forty to one, but the government control is in the hands of the whites.

While the majority of the Jamaicans belong to the Church of England, Presbyterians, Catholics, Baptists, Congregationalists, Methodists, Christians, Moravians, and Hebrews are all numerously represented. It is estimated that 140,000 persons in Jamaica are enrolled as members of some Christian Church, or one in five of the entire population.

Santo Domingo.

Santo Domingo, although second in size, is perhaps the

most backward of the Great Antilles. It is composed of two republics, Haiti and Santo Domingo, the first a negro and the second a mulatto government. In both these republics, the Roman Catholic is the official religion, but other forms are tolerated under certain restrictions. In Haiti, the Protestant population does not number 4,000 souls.

M. S. R. in Mission Studies.

Gleanings from Missionary Correspondence.

MISSIONARY CLOUSE writes of his work among the Indians:

"In looking over the year, I find the Lord has given us thirteen who have followed Him in baptism. The house of God has been enlarged, and made attractive. The membership has been made stronger in heart and life, through earnest, faithful preaching of the Word. Political animosities and the doctrines of God's Word have drawn

out the evil powers of some unchanged hearts, that caused them to be manifest against the work. As long as every Indian was regarded as having his feet in the Jesus Road regardless of what he believed, all was quiet, but when the lines were closely drawn between that which is spiritual, and that which is carnal, the result is as above stated.

"This has been the hardest and saddest year of our work. In the late fall measles broke out. With the parents' lack of knowledge how to take care of their children, it passed into lung trouble, and many have gone to be with Jesus. Not less than one hundred have died since January.

At the mission some weeks two

funerals. Even this has brought

us closer to the people.

"The church has grown to that

extent, and covers so much territory,

that the great need of the work is this, that the pastor's material work be lessened that he may

give more time and strength to the spiritual. If this cannot be

done, I fear we shall lose ground in our fight against the powers

of darkness. Our annual camp-meeting is to be held at Elk Creek

in July. We are praying, believing, and working for a great

blessing."

Missionary Schunke, writing from

Salem, Oregon, says of his work

among the Germans:

"In December, 1896, I was appointed missionary among the Germans in northwestern Oregon. At that time there were few, if any, of our faith in my entire district. While at a German State Convention in Salem I was invited to preach by Dallas. At that time, there was not a German Baptist in the place. I began the work under many difficulties.

"There were considerable Germans in the neighborhood, but the opposition to the Baptists and Baptist principles was very intense. But it was God's work, so that after six months I could organize a church with 12 members. Since that the Lord has greatly blessed, and prospered the work. I have given 53 the hand of fellowship during the time. The church numbers 49 members. We have a Sunday school with 65 pupils, and a Young People's Society with 28 members. This church, I must remark, is as self-sacrificing as I have ever seen. We have a neat, new church, and the church is building a new parsonage for its new pastor. Considering, that I could only spend a part of my time on this field, I feel we have much to thank the Lord for. The church has bright prospects before it, and will soon be self-supporting."

Mrs. Egli writes regarding her Chinese work in Oakland, California:



CHINESE BURNING PRAYERS.

"You will be glad to hear that the dear Lord continues to bless the Chinese Mission in Oakland. Last Sunday evening, eight of our pupils were baptized by Rev. C. H. Hobart at the First Church. Another will follow next Sunday, and several others are waiting to learn a little more of the new doctrine, before taking the step which will bring them so much persecution.

"The little change at Chinese New Year was enjoyed by teachers and scholars. We closed our two weeks' vacation by giving a social to the members of the school; about forty-five were present. They talked, laughed, played games, and enjoyed themselves just like other young people. It was pronounced a good time. The real aim was not forgotten, and Rev. John Barr, who had been invited, made suitable remarks and offered prayer. The following Monday everybody went to work with a will; new pupils were brought in. The Chinese brethren here show much interest in the salvation of their countrymen. Often until late at night they can be found explaining the Bible to their unconverted friends.

"My song is 'Bless the Lord, O my soul, and forget not all his benefits.'"

Rev. C. C. Smith, teacher of theology in the Baptist College at Atlanta, Ga., says:

"I am surprised at and delighted with the greatness and the excellency of the work the Home Mission Society is doing here. Before I came here I thought I was well posted in regard to this work, but I must confess that comparatively I knew nothing. The fine property and the class of students surprise me. Dr. MacVicar is a great power for good here; he, truly, is the right man in the right place; alive, energetic, pushing, with good judgment, he is a safe counsellor and leader. I am delighted with my work and with my environments. I want nothing better than the privilege of teaching my brethren here the way of salvation, that they may be able to preach it better."

Rev. Harold Nielsen, Swedish missionary, writes from Ironwood, Mich.:

"Our church is the only Baptist church in the county, and I wish that we had one church more — an English-speaking one — in this place. Often I have been wondering what the reason can be that no American Baptist Church is established up here. Our town has about 12,000 inhabitants, and a few are Baptists up here among the English-speaking people; but they go to the Presbyterian church for lack of a church of their own. In our church, the Swedish, we are getting along nicely. Last night we baptized my fourteen-year-old daughter, and I hope that we soon will have more that are willing to be 'buried with Christ.' Our work is crippled by the bad results from the hard times, during which time the church was unable to support a preacher, while the other Scandinavian churches — being stronger in membership — kept on with their work. But we trust in the Lord, and in the length of time we will be able to make up what we have lost.

"Should any church be willing to help us with some books for a Sunday school library we will gladly receive any help in this way."

Some Fruitage.



FRIENDS of education in Indian Territory will be pleased to know the following incident: In our last year's graduating class was a young Indian now twenty years of age, who a few years ago was brought here by his mother, and who was at first removed as possible from a promising candidate for literary and political honors. During the year he has been a successful teacher in one of the National schools, and, what is more, out of his not large salary, he has supported a white pupil in this school. Not often do we find the Indian working hard to earn money to educate the white man. This incident, however, proves that Christian culture lifts a person out of his provincial environment, and enables him to take in all men and regard them as his brothers, and when one is found in need, to offer him the hand of help. The writer has no question as to the future of this young Indian. All who know him will be glad to lean upon him for support, for encouragement, and for advice. Character is very expensive. It is something to have produced one such young man; but Indian University has sent them out by the score.

During the summer some of the students will teach, others will work on farms and in stores, and a few will remain at the University and work on our brick yard, getting material ready for our new building. The thought that it is possible for the students to help in any way in the erection of the building has filled them with enthusiasm. One young man came to me with the pledge of a month's work in the brick yard as his contribution to the new building. A few hundred such pledges as this, and we will be able to see the walls rising soon.

HAVE you read the story, which Governor Roosevelt told in *Scribner's Magazine*, of the heroism of the Rough Riders? Did you read especially his account of the heroism of Holderman in the firing line on San Juan Hill? I will tell you the rest of the story: Holderman came back from San Juan Hill. He was one of the boys from Henry Kendall College, half-breed Indian, who, with his parents, was a member of one of our churches in Kansas. He lived through the war, and so impressed was he with the need of missionary work in Cuba, that he was contemplating preparation to go back as a missionary. He had gone there once to fight them; he would go again to win them to Christ. He was summoned by the authorities to go to the capital of his nation to fight on the grand jury. While he was there, he was stricken with some brain trouble and died a few days ago. His mother sent us twenty dollars, his salary as a juror, the last money he had earned, and all he had, with the request that it go to the cause to which he hoped to give his life. Had he lived, this hero of San Juan Hill might have been a hero again in that same island, and in the higher service of the Captain of his salvation. Perhaps those consecrated twenty dollars, from the hand of his mother, will go far along the way of that personal service he has marked out for himself. — Rev. Charles L. Thompson, D.

An Emergency Fund.



THE American Baptist Home Mission Society has occasion to expend during its fiscal year a very large amount of money, the greater proportion of which comes from contributions from churches and individuals. A very large part of these contributions, comes to the treasury during the latter part of the fiscal year, February and March usually being the months when the largest amounts are received. From May to November, a period of six months, the receipts from the churches are ordinarily very light, but during these months the expenses of the Society are uniform, and payments must be made. As a result of this, it is always necessary to borrow money when the contributions are light, to meet ordinary expenses—the payment of salaries of teachers, missionaries, etc., depending upon the heavier receipts in the latter part of the year to pay back the money borrowed. The credit of the Society is good, and in ordinary times no special difficulty is experienced in getting from the banks, what money it needs; but there is the payment of interest; there is the accumulation of a temporary debt, and there is always the possibility that by a falling off of expected receipts there will be created a permanent deficit. The finance Committee of the Executive Board have many times considered the desirability that the Society should have on hand an "Emergency Fund," that is, a fund held in bank subject to use whenever needed, so that the Society would not be compelled to go to the banks to borrow. This Fund could be used to meet current obligations, and then when the receipts from the churches came into the Treasury, this fund could be restored to the bank, and put upon interest to remain there until again needed. It will be evident at once to all thoughtful business people that such a fund would be not only a great convenience, but a source of real strength to the Society. At the close of the last fiscal year, March 31, 1899, it was found that by reason of the exceptionally large sum available by reason of the death of the late Deacon Martin E. Gray, the Executive Board was able to set aside \$35,000 as an Emergency Fund, to be used as indicated above. It is greatly to be desired, that the receipts for the year will be such that at its close, March 31, 1900, this \$35,000 Emergency Fund may be left intact. It is also hoped, and believed that this plan will so commend itself to the patrons of the Society that the Fund will be increased either by direct gifts, or by legacies, designated to the Emergency Fund. The Society not infrequently needs to borrow \$100,000 or more, so that an Emergency Fund of that amount is greatly to be desired.

Declining Interest Rates.

FROM time to time, patrons of the Society contribute to its funds, either by direct gift, or by legacy, money which is to be held in trust, the principal to be invested, and the interest to be used either in the payment of current expenses, or in the payment of salaries of teachers. These are denominated "Permanent Funds," or, "Endowment Funds." The aggregate of these permanent trust

or endowment funds by the Society exceeds \$600,000. Some years ago, it was possible for the Society to secure a considerable income from its invested funds, but latterly, by reason of the great reduction in rates of interest, it has become more and more difficult to find a safe investment which would yield as much as five per cent. The rate of interest is steadily declining; money is abundant, and seeks secure investment at a very low rate. Men are compelled to accept even as low as three per cent. for the use of their money. The natural result of this is that the Home Mission Society, like all institutions, which depend at all upon income from invested funds, suffers loss. To make good this loss to its Treasury, it is necessary either that the amount of invested funds should be proportionately increased, or that the gifts from the churches and individuals should be enlarged.

A Very Significant Movement.

THERE are in the United States an immense body of Poles, who are members of the Roman Catholic Church. There has, for some time, been spreading among them, a spirit of unrest and dissatisfaction, at the manner in which they have been treated by the Pope. This spirit has been intensified by a love of liberty, the outcome of their American environment. Rev. Anthony Kozlowski, a priest of acknowledged ability, some time since secured consecration as bishop, at the hands of old Catholic prelates in Europe, and placed himself at the head of the army of revolt in Chicago, where he now has, it is said, about 40,000 adherents. Our Baptist missionary among the Poles in Chicago, Rev. T. J. Jakimowicz, has established very pleasant relations with Bishop Kozlowski; he recently introduced him to the Baptist Ministers' Conference in Chicago. The two men are drawn together by a common spirit of independence, and love of religious liberty, and are now uniting in educational work. How far this union of effort will extend no one can predict, but we are gratified to know that Bishop Kozlowski is willing to cooperate with Brother Jakimowicz, and we have no doubt that he will learn from him very much with reference to Baptist independence, and their love of soul liberty, as well as other great vital doctrines of Protestant Christianity, that will be of immense service to him in his all-important work.

Br'er Walker.

BR'ER WALKER all time singing: "Oh, make de gospel fly!"
En durin' de collection—w'en de hat is gwine by;
But how de gospel gwine ter fly is fur beyon' my sight—
Kaze Br'er Walker never see de hat—his eye shet tight!

But still he keep a-singin': "Oh, make de gospel fly!"
He shake de roof en rafter—en almos' skeer de sky!
But w'en de preacher calls for cash, ter he'p de gospel flight,
Br'er Walker never see de hat—his eye shet tight!

Too deef ter heah de jingle er de dollars—soon or late;
Too blin' ter see de steward, w'en he hol' de hat en wait!
Dey starts ter take collection, en den he shet his eye,
En drown de yuthers' singing wid "Make de gospel fly!"

I sorry fer Br'er Walker, de way he gwine long;
Kaze all he give de gospel is des dat hooray song!
En what is mo'—I sorry fer de churches roun' terday,
Ef de gospel what dey preaches should fly Br'er Walker way.

—Anon.

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Our Girls.



In Church.

JUST in front of my pew sits a maiden —
A little brown wing, on her hat,
With its touches of tropical azure,
And sheen of the sun upon that,
Through the bloom-colored pane shines a glory
By which the vast shadows are stirred,
But I pine for the spirit and splendor
That painted the wing of the bird.

The organ rolls down its great anthem;
With the soul of a song it is blent;
But for me, I am sick for the singing
Of one little song that is spent.
The voice of the curate is gentle:
"No sparrow shall fall to the ground;"
But the poor broken wing on the bonnet
Is mocking the merciful sound.

MY DEAR GIRLS: — As we recently attended a meeting where much was said against the wearing of the plumage of birds, we wonder if we might, with propriety, quote in this Department a remark made by Mrs. Olive Thorne Miller, who writes and speaks so beautifully about bird life: "Every person who buys a bird this year ensures the death of another next year." Mrs. Miller refers to the aigrettes, upon which fashion has centered recently, which are not made artificially as many suppose, but are the nuptial plumes of the white heron, donned only for the nesting season. Let us note the words of one who knows whereof

she speaks. "Thus arrayed the bird is ruthlessly shot while endeavoring to protect its nest of young, and is more easily caught on that account. And after the plume is torn out the dead body is thrown down in sight of the young ones, who are left to their miserable fate."

We cannot forbear making a few further quotations in this matter, which is of such vital interest. In an article, called "Birds and their Persecutors," published in the *Nineteenth Century*, of January, 1895, "Ophelia" says: "Twenty years ago in Italy melody was heard all over the country," and she describes the lack of it today, and speaks of the destruction of birds "which rage unchecked all over the world."

Margery Deane, in the Boston *Beacon*, wrote as follows: "American women, who have hearts so tender they could not step upon a worm or kill a butterfly, are guilty of a thoughtless cruelty, and make an industry possible and profitable, by blindly following a fashion. It is wholly thoughtless, for no woman in our land could deliberately allow creatures to be blinded, starved, and slaughtered, for the gratification of ornamenting her head for a few weeks."

Is there not a world of meaning in the words of one writer? "A garden without flowers, childhood without laughter, an orchard without blossoms, a sky without color, roses without perfume, are the analogues of a country without song-birds. And the United States are going straight and swift into that desert condition."

What does it cost, this garbure of death?
It costs the life which God alone can give;
It costs dull silence where 'twas music's breath;
It costs dead joy, that for a while may live.
Ah, life, and joy, and song, depend upon it,
Are costly trimmings for a woman's bonnet!

— May Riley Smith.

IT is sad to see our beautiful young women, with all their nineteenth-century endowments and advantages, contenting themselves with lives of pleasure, or, at best, making a compromise with conscience, expecting — though Christ himself said it could not be done — to serve God and Mammon. O girls! our question is not, "Can I squeeze into heaven if I do this?" or, "Will this thing that I like so much turn God's face entirely from me?" but, "What shall I render unto the Lord for all his benefits toward me?" "How can I most serve Him who gave his life for me?" — *Helping Hand*.

Our Little folks.

Angels' Footprints.

EVERY little kindness,
Every deed of love,
Every little action
Prompted from above;
E'en a cup of water
In His great name given —
These are angels' footprints,
Leading up to heaven.

Every little sacrifice
Made for others' weal,
Every wounded brother
That we strive to heal;
E'en a word of kindness
To misfortune given —
All are angels' footprints,
Leading up to heaven.

Then let angels lead us
Wheresoe'er they would;
Even let them teach us
What is for our good.
May they cross our pathway,
When from heaven they roam,
Let us follow after
Footprints leading home.

— Selected



OW that we cannot give the children anything of special interest regarding the topic of the month, — "Our Literature," — except to tell them that Mrs. McWhinnie, at our Boston headquarters, has many interesting little leaflets, which tell about the children of the different mission fields, for whom they are earning and saving their pennies, we will show them by several incidents how they may be very helpful as they go through this life.

If our little folks carefully read the stories, they will see that there are always many places where they can speak loving words and do loving deeds.

We are sure they will watch more eagerly than ever, to see what little services they can do in their own homes, and they will not stop looking for opportunities until they have become real missionaries to those who do not know about Jesus.

A Little Home Missionary.

A SWEET little incident was related by Ex-Gov. William J. Northern of Georgia, at the Central Congregational Church in Atlanta, on last Thanksgiving Day.

He said that it was the custom of persons to register in the Georgia Building at Omaha, giving their name and

occupation, as, "John Smith, farmer."

A little golden-haired girl expressed a wish to register. She was told to add her occupation, and she wrote: "Mary Jones, I help mamma."

What a sweet lesson in those simple words.

Partners.

A STURDY little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled, flushed, and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant frown in her voice, as she answered: "Why, of course, I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n me's partners."

Little girl, are you and mother partners? Do you help her all you can? — *Kind Words.*

Our Mothers.

"HUNDREDS of stars in the lovely sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of birds in the sunny weather.

"Hundreds of dewdrops to greet the dawn,
Hundreds of bees in the purple clover,
Hundreds of butterflies on the lawn,
But only one mother, the wide world over."

Forming a Club.

"GIRLS, let us form a new kind of club!" said Miss Josie King, one afternoon, when they were all resting under a tree, that day they had such a pleasant October picnic.

"Good! good! What shall it be?" several exclaimed.

"Well, we will call it the 'Be Kind Club,' and all who join it must be kind to everybody. Whenever they fail to be so, and are cross, or unkind, or cruel, they must pay a fine of at least a nickel."

"And what shall we do with the money?" asked Robert, who was resting his chin on his hand.

"If we should be so unfortunate as to collect any money, we can use it in kindness to somebody — buy a flower, or an orange, or doll, for some poor sick child; or we might send books and papers to the hospital, or help some poor girl buy her schoolbooks."

"But what will be the good of it?" asked Minnie Reed

Home Mission Echoes

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Why, it will be cultivating the kindly feelings of our nature, and teaching us the truth of what Jesus said—'It is more blessed to give than to receive.' That means we are the happier when we are doing something for others; something kind and good."

"It is a good idea," said Miss Lulu Hurd, "and I will join you for one."

And all the rest agreed to join this "Be Kind Club." Suppose some of you who read this form such a club, too.



PLAY-TIME.

My heart grows weak as a woman's,
And the fountains of feeling will flow,
When I think of the paths deep and stony
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempest of fame blowing wild;
Oh, there's nothing on earth half so holy
As the innocent heart of a child. — *Charles Dickens.*

"I Like to Help People."

A WOMAN was walking along a street one winter day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction while he managed to raise the rather obstinate umbrella. Then, taking out one of those ever-handly strings which boys carry, he tied all the parcels snugly into one bundle, and politely handed it back to her.

"Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said, with a smile; "I like to help people."

Both went their ways with a happy feeling in their heart: for such little deeds of kindness are like sweet-smelling roses blossoming along the path of life.

We all have our chances day by day, and shall one day be asked how we have improved them. Are you improving them? — *Selected.*

Alaska.

An Exercise for Six Small Children.

Written by one of our Vermont workers.

(The children may wear sashes of cambric, red and blue, alternating, passing over the right shoulder to the left side, each sash bearing a letter of the word Alaska; or the letters may be fastened to the waists of the dresses.)

First Child, A.

A land of darkness,

A land of sin;

There are gems for the Master,
Come, gather them in.

Second Child, L.

Lift up your eyes,
The fields are all white;
Come, gather the harvest
Ere cometh the night.

Third Child, I.

A cry from the children
Is borne o'er the wave,
"Oh, tell us of Jesus
The mighty to save."

Fourth Child, S.

Shall we who love Jesus
Our offerings deny
And leave the dear children
In darkness to die?

Fifth Child, K.

Kind friends, we ask
To pity their woes,

And on needy Alaska
Your offerings bestow.

Sixth Child, A.

"All the world for Jesus,"
Is His own command;
And this is the motto
Of our Mission Band.

At Your Own Door.

SOPHIE had been praying for twelve years to become a foreign missionary. One day she had so prayed, and the Heavenly Father seemed to say:

"Sophie, stop, where were you born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign missionary already?"

Then the Father said, "Who lives on the floor above you?"

"A family of Swedes."

"And who above them?"

"Why some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about my Son? Do you think I will send you thousands of miles to the foreigner, and heathen, when you never are enough about them at your own door to speak with them about their souls?" — *Exchange.*